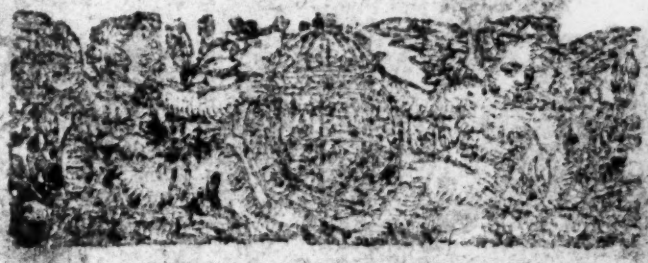
A SERMON, No leſſe fruitfull, then Famous.

Preached at Pauls Croſſe, on the Sunday of *Quinquagesima*, by *R. Wimbleton*, in the Reigne of K. *Henry* the fourth, in the yeere of our Lord God, 1388. and found out hidde in a Wall.

Which Sermon is here ſet forth by the old Coppy, without adding or diminiſhing, ſave the old Engliſh heere and there amended.

The fourteenth Edition.



LONDON.
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To the Christian Reador.

LOe, Christian Reader, while the world not slumbred, but routed and snorted in the deepe and dead sleepe of ignorance: some lively spirits were waking, and ceased not to cal upon the drousie multitude of men, and to stir them up from the long dreams of sinfull living, that once at the last they would creepe out of darknesse, and come forth to the hote shining Sun of Gods word, that both the filthy mists of their hearts might be driveu away, & also their heavy and dying spirits recreated, refreshed, and quickened. So that no man can alleadge, that in any age there wanted preachers of Gods word. For he that keepeth Israel sleepeth not, nor slumbreth. And though through his secret counsell, he sendeth more Labourers into his harvest at one time than at another: yet he hath ever some to weede, to reape, to gather sheaues together into the barns of everlasting life. Reade therfore diligently

ly this little ſermon, ſo long ſince writ-
ten, & thou ſhalt perceive the ſame quick
ſpirit in the Author therof, that thou now
marvaileſt at in others of our time. Hee
ſharpely, earneſtly, and wittily rebuketh
the ſinnes of all ſorts of men, and ſpeaketh
as one having authoritie, and not as the
Scribes & Phariſes, which with their lea-
den and blunt dart, could never touch the
quicke, though they have occupied and
worne the Pulpets for many yeeres. The
word of God is lively & mighty in opera-
tion, and ſharper then any two-edged
ſword, & cutteth even unto the deviſion
of the ſoule, and of the ſpirit, and of the
joyntures and marrow, &c. Wherefore
eftſoone I exhort thee, to reade this little
Treatiſe diligently, and not onely to reve-
rence the authoritie and lively ſpirit, and
word of God therein: but alſo to learne
both to acknowledge, & moreover to a-
mend the wickedneſſe of thy life, which
God grant for his Chriſts ſake, Amen.

A Godly and famous Sermon preached in the yeere of our Lord 1388. at *Pauls* Crosse, on the Sunday of *Quinquagesima*, by *R. Wimbleton*, and found out hidde in a Wall.

LVKE. 16.

....

Redde rationem villicationis tuæ.

Come, give a reckoning of thy Bayliwicke.

CHRIST the Authour and Doctour of all Trueth, in his Gospell, likeneth the Kingdome of Heaven, to an Housholder, saying on this wise: Like as the Kingdome of heaven to an Housholding man, that went forth first in the Morning to hire workemen into his Vineyarde; so did hee about the third houre, the sixth, the ninth, and the eleventh. And as he found men standing idle, he said to them: Why stand ye heere unoccupied? Go ye into my Vineyarde, and that that is due I shall give Mat. 20.

you. And when the day was ended, hee called his Steward, and bade that hee should give every man a penny.

Spiritually, this householder is our master and Lord Christ, the true householder and head of his Church heere in earth: which calleth men in divers houres of the day, that is, in divers ages of the world. As in the time of nature, hee called by inspiration, Abell, Enoch, Noah, Abraham, and other like. In the time of the old Lawe, hee called Moses, David, Esay, and Ieremy, with the Prophets. And in the time of grace, hee called the Apostles, Martyres, Confessours, and Virgins. Hee called also some in Childhood, as Iohn Baptist: Some in their youth, as Iohn the Evangelist: some in their middle age, as Peter and Andrew: some in their latter dayes, as Gamaliel, and Ioseph of Aramathia. And all these bee called to labour in the Lords Vineyarde, that is, his Church, yea, and that sundry waies. For right as ye see, that in trimming of this materiall Vine there bee divers labourers: For some cut away the branches that

be

be voide, some underset and lay abroade the Vine, yea, some pare away the olde earth, and lay new to the rote, which Officers be all so necessary to the Vine, that if any of them faile or want, it must be either cut, or it will destroy the growing of the Vine. For unlesse the Vine be cut, she will ware wilde, except she be raised up, and laide abroade, wædes and nettles will sone overgrow her. And if the rote bee not fatted with new and fresh dung, for fæbleneſſe she will ware barren. No lesse nædefull in Christs Church, be these thræ Offices, of Priesthood, Knighthood, and Labourers.

The Priests or Preachers, it behoveth to cut away the voyde branches of sinne, with the sword of Gods word. To Knighthoode it becommeth, not to let wrongs and thefts to bee done, and to mainetaine Gods Lawe, and them that be Teachers thereof: yea, and to kæpe the land from insurrection, and invading of others Lands. The Labourers, must labor bodily, and with sore sweate get out of the earth bodily sustenance, both for themselves, and for other. And

all these estates bee so needefull to the Church that none may well bee without other. For if Priests wanted, the people for default of knowledge of Gods word, would waxe wilde in vices, and so dye ghostly. And were not Knighthood, and men to rule the people by Lawe and hardinesse, théeves and enemies would so encrease, that no man could live in peace. And but for Labourers, both Priests and Knights must become Artificers, Plowmen, and Heards: or else must for default of bodily sustenance die.

Auicenna And therefore saith the great Clearke Auicenna: that the very unreasonable beast, if it have that that nature and kind hath ordained for it, as kinde giveth it, he is sufficient to live of himselfe, without any helpe of any other of the same kinde: As if there were but one Horse, or one Shéepe in the world: yet if hee had Corne and Grasse, as nature and kinde hath ordained for such a beast, hee should live well enough. But if there were but one man in the world, although hee had all the goods that is therein: yet for want of other hee should die, or his life would bee

Comparatio.

worse

worse then if he were not. And the case is this: For that thing that kinde hath ordayned for mans sustenance, without other preparing or altering, then it hath of kinde, accordeth not to him. As if a man have Corne, as it commeth from the earth: yet it is no meate fit for him, untill it bee by mans craft changed into Bread. And though hee have Flesh or Fish: yet while it is rawe, and not by mans labour sodden, roasted, broyled, or baked, it is not fit for mans sustinance. Even so the wooll that the Sheepe beareth, must needes by divers craftes bee altered or changed, ere it be able to cloath any man. And truely one man by himselfe should never doe all these labours, and therefore saith this Clearke, that it is needefull that some bee Husbandmen, some men of Occupations, some Merchants to fetch that that one Land wanteth from another, where it is plentifull.

And truely, this one thing should bee a great cause, why every state should love other, and men of one craft should neither hate nor despise men of another craft.

craft. For one of them is so nædfull to another, that oftentimes those crafts that seeme most vnhonest, might worst be forborne. And this I dare say, that hee that is not labouring in this world, either in studying, praying and preaching, as it behoveth Clergie men, for the health of the people: Or in defending the causes of the nædy, in fighting against tyrants and enimies, which is the office of all Knights: Or in labouring on the earth, as in divers crafts, which pertaine to the Labourers? when the day of reckoning shall come, that is, the ende of this life, right as he lived hære without labour or travaile, so shal he want there the reward of the penny, that is, the endlesse ioyes of Heaven. And as he was living hære after no state nor order, so shall he then bee put into that place where is no order, but everlasting horrour and sorrow, that is, in hell.

Iob. 10.

Wherefore, let every man sée in what state God hath called him, and live therein by labour, according to his degrée.

1 Cor. 7.

They that be labouring men, or crafts men, doe it truely: if thou bee a servant,

1 Pet. 3.

or

or a bondman, be subiect, & liue in feare to displease thy master or Lord for Christs sake. If thou be a Merchant, deceiue not thy brother in chaffering. If thou bee a Knight or a Lord, defend the poore and needy man, from such as would harme him. Thou being a Iudge or a Iustice, goe not to the right hand for fauour, nor to the left hand to punish any man for hate. Thou that art a Priest, instruct, praise, and reprooue. Instruct the ignorant, praise the obedient, and reprooue the disobedient to God. Thus euery man ought to labour and trauaile after his degree: for when the Euening commeth, that is, the end of the world, then shal euery man take reward good or bad, thereafter as he hath laboured here.

1 Thes. 4.

Pro. 8.

2 Tim. 4.

These bee the words that I haue taken to entreate upon, and bee thus much to say in English: Come and giue a reckoning of thy Bayliwicke. Christ the author of pitty, and louer of the saluation of his people, in the processe of this Gospell, enformeth euery man which is his Bayliffe, by the parable of a Bayliffe that he speaketh of, to prepare him

Note.

himselfe to make his answer, and to give a reckoning of such goods, as hee hath receiued at GOD'S hand when the day of strickt reckoning shal come, that is, the day of dome. And so I at this time, through the helpe of God, following him that is so great a Maker of authoritie, because I know nothing that should more draw away mans unreasonable love from the vaine and transitory ioy of this world, then to have in minde the fearefull reckoning; So farre as GOD permitteth, I will shew you how you shall dispose you to avoyde the Lordes yre and vengeance, when there shall bee so hard a iudgement, that we shall give account for every idle word that wee have spoken. For then it shall bee said unto us, as we shall have no power to goe backe: Come, give a reckoning of thy Bayliwicke.

But for further processe of this first part of this Sermon, know you there be three Bayliwickes, that shall be calyd to this strickt reckoning. The first shal answere for himselfe and for others, and they be Clergy men, that have the o-

ver-

verſight or cure of mans ſoule. The ſecond, be temporall Lords, that have the gouernance of the people. And the third Bayliffe ſhall account for himſelfe, or at leaſt haue much leſſe charge then the other, and that is euery Chriſtian man, for that he hath receiued of God. And euery one of theſe ſhall anſwere to three queſtions.

The firſt queſtion is: how haſt thou entred? The ſecond: how haſt thou ruled? The third: how haſt thou liued? And if thou canſt aſſoile theſe three queſtions, and diſcharge thee of them: there was neuer earthly Lord (without compariſon) that ſo rewarded his ſeruants, as the Lord will reward thee, that is to ſay, with life and ioy euerlaſting. But on the other ſide, if thou now, regarding not thine owne wealth, take no heede of this reckoning, if that day take thee ſuddenly, ſo that thou paſſe hence in deadly ſinne and euill life, and haue not amended (as thou knoweſt not what ſhall befall thee,) all the tongues that euer were, or euer ſhall bee, cannot expreſſe the ſorrow and woe that thou ſhalt euer

bee

bee in and ſuffer. Therefore deſire of ſo great ioy, and the feare of ſo great paine, (though the loue of GOD were not in thine heart) ſhould make thée afraide to ſinne, for to thinke that thou ſhalt giue a reckoning of thy Bayliwicke. Therefore as I ſaide, the firſt queſtion that ſhall bée propounded to the firſt Bayliffe, (which is a Prelate or Curate of mens ſoules) is this: How haſt thou entred? Friend, how entredſt thou hither? Who brought thée into this Office? Truely, or Simony? God, or the Diuell? Grace, or Money? The fleſh, or the Spirite? Giue now thy reckoning if thou canſt: if thou canſt not, I counſell thée without delay to learne. For if thou bee called thus or it be night, and then if thou ſtand dumbe for lacke of knowledge, and for confuſion of thine owne conſcience, thou ſhalt fall into the ſentence that here enſueth: Binde his hands and féete, and caſt him into vtter darkneſſe, where is wayling and gnaſhing of téeth. Therefore I counſell thée that thou adviſe thée wel, how thou ſhalt anſwere to this queſtion. How haſt thou entred? Whether by calling,

ling, or by thine owne procuring: for that thou wouldest labour in Gods Gospel, or for that thou wouldest bee richly attyred, and live easily: Answere to thine owne conscience now, as thou shalt (or it bee long) answere to God. Thou that hast taken now the order of Priesthood, whether thou bee a Curate or no, who stirred thee to take so high an Office upon thee: Whether because thou wouldest live as as Priest ought to doe, and studie Gods Law to preach, and most heartily to pray for the people: or for to live a delicious life upon other mens sweate, and thy selfe to labour never a whit?

And heere might I aske a question: why doe men set their Children or Cozins to schoole; Whether for to get them great advancements, or to make them the better to know God, and to serve him; This their intention men may see openly, by the Sciences they set them to. Why, I pray you, doe men put their sonnes to the Civill Law, or to the Kings Court to write Letters and Writtes, rather then to Philosophy or Divinitie, but because they thinke that these Sciences

Question

Solutio.

ences shalbe meanes to make them great men in the world? And why bee there so few put to learne the word of God, and to be Preachers thereof, but that there are not such gaines, as is in the other? And so care they little on both parts for godly living.

Quæstio.

Solutio.

But certaine true it is now, that Iohn Chrysostome saith: Parents bee loving to the bodies of their children, but their soules they care not for: they desire their welfare in this world, but they passe not what they shall suffer in another. Some ordaine great fees for them here, but none ordaine them to Godward: The losse of their bodies they will sore bewaile, but the health of their soules they make no reckoning of. If they see them poore and sicke, they sorrow and sigh: but though they see them sinne, they are nothing grieved. And hereby they shew that they brought forth their bodies, but not their soules.

Iohannes Chrysost. Hom. 27.

Nere. And now to speake againe of Priests, if wee take heede truely, wee shall perceive great abominations that be scattered in the Church now adayes amongst Priests:

Prieſts: wee ſhall well perceiue, I ſay, that they come not all into Chriſts fold by Chriſts calling, for to profit, but by other waies to get them worldly wealth. And this is the cauſe of loſing of ſoules, that Chriſt bought ſo déere, and of many errors among the people. And therefore it is written in the booke of Mourning, where the Prophet ſpeaketh thus to God: The enemy hath put his hand to all things to him deſirable, for hee hath let lawles folke enter into the Sanctuary, of the which thou hadſt commanded that they ſhould not enter into thy Church.

The enemy is Sathanas, as his name ſoundeth, that hath put his hand to all that him liketh. For what ſinne might the Fiend by all his craft or engine haue ſowne among men, that is not now adaies uſed? In what plenty is pride, enuie, wrath & couetouſneſſe? When were they ſo great as they bee now, and ſo of all other ſinnes? And wherefore thinkeſt thou? But for becauſe there be lawleſſe people entred into the Temple, that neither in themſelues kéepe the law of God, nor can teach other. And to all ſuch ſaith God by the Prophet Oſe: For that thou

hast put away cunning or knowledge of Gods will, I will put thée away, that thou shalt use no Priesthood to me.

Note, that God and holy Scriptures, expressly here forbiddeth men to take the state of Priesthood on them, unlesse they haue knowledge as behoueth them.

Thou then that canst neither rule thy selfe nor others, after the law of God: beware how thou wilt answere, for God at this dreadfull doome, shall say to thée: Come and giue a reckoning of thy Bayliwicke, how thou hast entred.

The second question that every Prelate or Curate must answere to, is this: How hast thou ruled? That is to say, the soules of the Subiects, and the goods of poore men? Giue now thy account. First, how hast thou gouerned Gods flocke committed to thy Cure? Whether art thou an Heard, or an hired man, that doth al for his bodily hire? As a Father, or as a wolfe y eateth the sheep, & keepeth them not? Say on. Whom hast thou turned from their cursed liuing, by thy deuout preaching & good example? Whom hast thou taught the Law of God, that was before ignorant? There shall be heard

heard a grieuous accusing of fatherlesse children, and a straight alleadging of all the flocke, that thou hast taken of them thy living, through their labour & sweat, and done nothing therefore, but let them goe astray, wandring for pasture and water, and none given them by thee.

Directly give thy reckoning also, how hast thou ruled & spent the goods of poore men? How shalt thou tremble with horrible feare then, thinkest thou? Heare what Saint Bernard saith, threatning Clearkes and Ministers of the Church: They be in the place of Saints, saith hee, and they doe wickedly, in that they not holding them content with wages that are sufficient to their necessaries, but the overplus that the needy should be sustained by, they be not ashamed to waste in the houses of their pride and lechery, with-holding to themselves wickedly and cursedly, that which should be the livings of poore men; with double wickednesse, truely they doe sinne. First, they doe sinne, in that they rob other men of their goods. Furthermore, for that they misuse holy things in their vanities, and in their wickednesse. Every

Bernardus.

ſuch Bayliffe therefore beware, for anon to the laſt farthing thou ſhalt reckon and give account. Thinkeſt thou then that thou ſhalt not be diſallowed of God, for that, that thou miſpent? In bringing up of yong idle fellowes, nouriſhed & taught as it were in a ſchoole to blaſpheme God in all manner of points of evill living, and féeding of fat Palfries, of Hounds, and of Haukes, and (if ſo bee, that is worſt of all) on lecherous women, heare what is ſaid of ſuch: They have led their daies in vanitie, and in wealth, and in a moment they are gone downe into hell. Thinke therefore I reade thée, that thou ſhalt render ſtraightly the account of thy Bayliwicke.

The third queſtion that this Bayliffe ſhall anſwere to is this: How haſt thou lived? What light of holineſſe haſt thou given and ſhewed to the people in thy living? What myrrour haſt thou béene unto them? Now give thy reckoning, how haſt thou lived? As a good ſhépeheard going before his flocke with good examples, or as a lewd perſon? As a man, or a beaſt? It is wonder truely to ſée how the life of Prieſts is changed.

They

They be cloathed like Lords & Knights, they speake as unhonestly as any rybauld or Harlot: as covetously for gaines doe they procure, as any Merchants. They riot like Princes, and all this that thus is spent, is of poore mens goods, & Christs heritage. Therefore saith an holy Doctor, The clay of Egypt is tough and stinking, and medled with blood: The Slates were hard to be undone, for they were baked with the fire of covetousnesse, and with the laire or earth of lusts. In this point rich men travaile, and in this watch they, lying in waite for poore men. In these travaile Prelates that be blinded with too much shining of riches, that make them houses like Churches in greatnesse, and superfluous abundance of all things: that with divers paintings color their chambers, and with divers silkes & cloathings of colours, make their Images gay: but the poore man for want of cloathes beggeth, and with an empty beilye doth cry at the doore. And shall I say sooth, saith this Doctor? Oft-times thus poore men be robbed for to cloathe stockes and stones. Of such speaketh the Prophet

Quid tu hic? aut quasi quid hic?

Esay: Who art thou hære? or as who art thou hære? Hære then art thou occupying the place of Peter, of Paul, of Thomas, or of Martin, but how? As Iudas was among the Apostles, as Simon Magus among the Disciples, as a Candle nolvly quenched, that fumeth over all the house, in stead of a light Lanthorne, and as a smoake that blindeth mens eies instead of a clære fire. If thou contrary thus the manner of living, that Christ and his Disciples left to Priests, heare what the Prophet Ieremie saith: They have entred, and they have had, and they have not bæne obedient: they have with false title, or with their false corrupt intention, had prore mens goods to their misusing, and they have not bæne obedient to the Law of God in their owne living. Therefore it is written, That they

Sapi. 6.

shall have the hardest dæme. A hard dome or Iudgement, for that they have misentred: a harder iudgement for that they have misruled: the hardest iudgement, for because they have so cursedly lived beyond all other. Wherefore, I counsell thæ betimes, thinke how thou wilt make thy reckoning.

The

The second Bayliffe that must answer for himselfe and for other, is he that hath the rule of any Realme, Prouince, Shire or Countreyes: as Kings, Princes, Mayors, Shirifes, and Iustices, & these shall answere to the same three questions. The first, How hast thou entred into thy Office? Whether to profit the people, to destroy falsehood, and further trueth: or for desire to obtaine thereby worldly worship & riches? If thou take such an office more for thine own worldly profit, then for to helpe the Commonwealth, thou art none of the perfect members of the Church, but art a tyrant, and it is to be feared, lest there be many that desire such estate. Some, that they may be enhaunced with riches, and some that they might the rather oppresse such as they hate, and some be enhaunced in taking gifts: whereby they spare to punish those that haue trespassed, & so make them partners of their sinnes, and for bribes they worke all things. And many such, when they be so high in Office, thinke not that they bee more mens Sonnes, Brethren, and Seruants: but thinke themselues to be of a higher kind

of nature, as they be advanced to worldly honour, which is but winde and vanity. Of whom saith God by the Prophet: They have reigned, but not by mée: they have béene Princes, but I knowe them not. So was Roboam King Salomons Sonne, when hee was first King, advanced in his heart, when the people of Israel came to him and sayde: Thy Father in his last dayes, put upon us a great charge, wee desire thée that thou wouldest make it lighter, and wée will serve thée. The King asked counsell of the elder wise men, which advised him to answere them faire, and that should be best. But he forsoke these wise mens counsels, and did after children that were his play-fellowes, and said to the people, when they came againe: My least finger is bigger then my Fathers ridge bone: My Father grieved you somewhat, but I will adde more thereto. The people hearing this, rebelled against him, and toke them another King: and sithence that time, came never the Kingdome whole again. Wherefore it is good for Rulers to take sober counsell, & to eschew eare-rounders, and alwaies

alwayes to have an eye of love to the commons that they rule. For know they well, be they never so high, that they shal come before a higher Judge, to give a reckoning.

The second question is: How hast thou ruled the people and the office that thou haddest to governe? Thou that hast bëen a Judge in causes of poore men, how hast thou kept this commandement of God, that thou shalt not take ihëde to the person of the poore man, to be the harder to him for his poverty; nor thou shalt not have respect to the rich mans countenance, to spare or favour him in wrong for his riches? O Lord, what abuse is there among Officers, of both Lawes now adayes? If a great man pleadeth with a poore man, to have ought that hee holdeth: every Officer shall be ready to further the rich man all that they may in his cause, that hee may have the end that he desireth. But if a poore man pleadeth with a rich man, then shall there be so many delayes, that though the poore mans right be open to all the Countrey, for pure default of spending he shall be constrained to let his cause fall. Sherifes Deut. 2.

and

and Bayliffes will returne poore mens Writs with a Tarde venit, except they feele money in their hands. And yet I heare say of men that have proued both Courts, that the Court that is called more spiritually Christian, is more cursed. Therefore it is truely said, Gifts they take out of mens bosomes, to subuert the way of right iudgement. But in especiall, the words of Christ are to be feated, who saith: In what iudgement ye iudge other, your selfe shal receine the same, when ye shall come to giue account of your Bayliwicke.

Matth. 7.

The third question is: How hast thou liued, thou that iudgest, and punishest other for trespassing? A great Doctor saith: It behoueth thee that punishest other men for their trespasses, to eschue and flee their vices. For if thy selfe do vnlawfully, iudging other, thou condemnest thy selfe, sith thou dost that thing that thou dislikest in others. Paul saith: Why teachest thou not thy selfe, that teachest other? Why stealest thou, that teachest other men not to steale? Gregory saith: How shall that man take rule of other, that cannot goe before them in good liuing?

Rom. 2.

ning: And when any man standeth before him in iudgement, he must take hæd before what iudge he shal stand himselfe, to take his iudgment after his dæds. But it is to be feared, that many fare as the two false Iudges, that would have damned to death the holy Susanna, for that she would not consent unto their lecherie. Of the which it is written. They turned away their eyes, for that they would not sée heaven, nor have minde of right iudgement. And so it fortuneth oft, that they which are more worthy to be hanged, damne them that be lesse worthy. As a Clarke telleth of Socrates the Philosopher, who on a time was demaunded why he did laugh? For I sée (said hée) great thæves lead little thæves to hanging. I pray you whether is hée a greater théefe that taketh away a mans House and his Land, from him and his Heires for evermore, or he that for great need stealeth a Shéepe or a Calfe? And suppose yée that sometime wée have not such Iudges, and men of Law that be very extortioners & bribers themselves, and iudge other to death: But I advise thée that thus iudgest other men, to remember

Susanna.

Socrates.

Valerius Maximus.

member that thou shalt come into iudgement, and give a reckoning of thy Bayliwicke.

The third Bayliffe that shalbe called to this dreadfull domme, shall be every Christian man, that shall reckon to his Lord God for the goods that he hath had of his. And here I will speake but of the first question, that is, how hast thou governed thee and thy goods? And how hast thou entred here to thy goods? Beware yee that have gotten any goods wrongfully, either taking by extortion, by stealth, usury or deceit, woe shall bee to you at this dreadfull day. For as S. Austen saith, if he be cast into the fire, that hath not giuen of his owne goods righteously gotten: where thinkest thou shall hee bee cast, that hath stollen other mens goods? And if he shall burne with the Fiend, that hath not cloathed the naked: where iudgest thou shall he burne, that hath made naked them that were cloathed? But as Saint Gregory saith: Two things make men thus to liue by rapine of other mens goods, that is, desire of honour, and dread of poverty. And what vengeance falleth on this sinne of

couetousnesse, yée may sée by a figure of Scripture. When the Angel said to the Prophet Zacharie: Lift up thine eyes and sée what is that, that goeth out. And the Prophet asked, what is that? Then the Angel said, This is the pot going out that is the eye of the earth. And there was a weight of Lead, and there was a Woman sitting in the middest of this pot; and the Angel said, This is impiety, and hée tooke her, and cast her into the middle of the pot, and tooke the Gobbet of Lead, and cast into the pots mouth. And the Prophet lift up his eyes, and saw two women like spirits in the ayre, with wings like unto Kites or Puttocks; and they carryed up the pot betweene heaven & earth. And the Prophet asked the Angel, whither they would carry this pot? and he said, Into the land of Sinnaar. This pot is couetousnes, for as a pot hath a wide open mouth, so couetousnesse gapeth evermore after worldly goods, riches, and honour. And as the liquor in the pot profiteth not the pot it selfe, but them that draw and drinke thereof: so worldly goods oft profit not the kéeper, but other that come after, as it is written: *Exposition.*

Eccles. 5. written: He that hath money, shall have no fruit of it. And thus covetousnesse is the eye of covetous men, for they be blind to see how they should come to heaven: But to win worldly things they can see many wayes, like to the Owles & night-Crowes, that see better by night, then by day. The piece of Lead, is the sinne of obstinacy, the Woman sitting in the pot is impiety, as the Angell saith; that followeth unrighteousnesse and avarice. A man through avarice doth lose the pittie that he should have of the misery of his soule, sithence oftimes men lose the life of their soule by deadly sinne, that they commit to get riches. And also they lose the pittie that they should have to their bodies, putting themselves to many great perils and ieoperdies of their bodies both by Sea, and Land: and loseth compassion toward other men: and all this doth covetousnesse. This pot is stopped with a Gobbet of Lead, when impiety is closed thus by the sin of obstinacy; by covetousnesse, that it may not goe out of the keepers heart by repentance: For as Iob 20. Iob saith, when hee is filled hee shall be stopped. The two Women that bare

up

up the pot, were pride and luſt of fleſh, that in the Scripture bee called the two daughters of the water-Leach, crying: Bring, bring; and they had wings. The firſt Woman which is pride, had two wings, the firſt wing is graces or gifts ſpirituall, as cunning, wiſedome, counſel, and ſuch other, of which gifts, men are oft proud. The ſecond wing is bodily grace or gifts, as ſtrength, beauty, ancerſtry, with ſuch other, of which alſo men were often proud.

The wing of the ſecond Woman, is fleſhly deſires, and they be gluttony and ſloath. Of gluttony ſpeaketh S. Gregory, ſaying: When the belly is filled, the pricks of lechery is ſtirred. Of ſloath ſaith Saint Auſten, that Lot while he was in buſineſſe dwelling amongſt the ſhrewes in Sodome, he was a good man: but when hee was on the hill, idle, in drunkenneſſe he lay by his owne daughters. And theſe Women had wings like Gleides or Puttocks, that with crying boyce go ſéeking their meate, as Bartholomeus ſaith: Thus fareth the couetouſneſſe and feruent deſire of fleſhly men, as witneſſeth S. Auſten. We ſée (ſaith he)

Gregor.

Auguſt. de conflictu virtutis & vitiorum.

Barthol. de proprietatibus rerum.

he) that rauenous fishes haue some measure, for when they hunger, they do rape and eat, but when they be full they spare: Only a couetous man may not be filled, or satisfied, euer he taketh, & neuer hath he enough; neither dreadeth he God, nor shame of man, neither spareth Father, neither knoweth Mother: with his brother he accordeth not, nor with his friend kæpeth truth. He oppresseth widowes, and harmeth motherlesse children. Frée men he maketh bond, and bringeth forth false witnesse. He occupieth dead mens goods, as though hee should neuer dye. What madnesse is this, saith this Doctor, thus to lose life and grace, and procure the soules damnation? To winne Gold, and lose Heauen? And therefore saith the Prophet: Vnhappinesse shall compasse thée round about, trauaile and vnrighteousnesse is in the midst among them. Also Innocentius speaking of the harme that commeth of couetousnesse, saith: O how many men hath couetousnesse deceiued and spilt? For couetousnes or reward of gifts that the King Balaak promised Balaam, he would haue cursed the people of God, notwithstanding his owne

Augustine.

Augustinus.

Psal. 54.

Num. 22.

owne Asse reproved him in his owne conscience, & all that was in him reproved, and hurt his foot at a wall. And yet was he overcome and ledde away with covetousnesse, which enforced him what he might. Achan was stoned, for covetous- Iosh. 7.
nesse made him steale gold and precious clothes, against Gods commandement. Gehesie was stricken with misery, for 2 Kings 5.
that he sold Naamans health, that came by the grace of God. Iudas for covetousnesse sold Christ, and afterward hanged himselfe. Anania, and Saphira his wife, Acts 5.
did die suddenly, because they denyed to Peter the price or summe of money that they received. Covetousnes is cause, that rich men eate poore men, even as beasts eat grasse, keeping it under: this is daily seene. For if a rich man have a field and in the midst, or on the outside, a poor man have but one Aker: or if a rich man have a whole stréete, save one house that some poore brother of his oweth, he never ceaseth till that hee hath gotten it out of the poore mans hand, either by praying, or by buying, or by purchasing by deceit. Thus fared it by King Achab, that by the procurement of the false Quéene Iezabel,

Ambros in suo libello de Naboth.

slew the poore man Naboth, for that hee would not sel him his Vineyard lying by his Pallace. Whereupon saith S. Ambrose: How far wil you rich men stretch out your covetousnesse? Will ye dwel alone upon the earth, and have no poore man with you? Why put you out your fellow in kind, and challeng to your selfe the possession, that kind and nature hath made common to all men, both poore and rich? The earth was made common, and will ye rich men challenge proper right therein? Nature and kinde knoweth no riches, for she bringeth forth all manner of men poore. For we be not gotten with rich cloathes, nor borne with gold and silver. Nature and kind bringeth us naked into the world, both néedy of meate and drinke. Naked the earth taketh us againe, as naked even as she brought us hither. She cannot close our possessions and riches with us in the Sepulchre. For kind maketh no difference betwéen poore and rich, neither in comming hither, nor in going hence; all after one manner she bringeth forth, all after one manner closeth she in the grave.

Whosoever maketh difference betwéen

poore

poore and rich, abide till they have lyen a little space in the graue, and then open and looke among the dead bones, who was rich, and who was poore. Except it bee as thus, that moe cloathes be rotten with the rich men, than with the poore. And that endammageth them that bee alive, and profiteth not them that be dead. Thus saith the holy Doctor, of such extortioners it is written: Other mens fields they reape, and of the Vine of him that hath bene oppressed, they plucke away the grapes. They leave men naked, and plucke away their cloathes, that they have not wherewith to cover them from colde. And they lift up this pot (that I spake of before) betweene heaven & earth: for covetousnesse of men, neither hath Charitie in earth to their brethren, nor to God in heaven; and they beare this pot into the land of Sinnaar, that is to say, Into the land of stench, that is, hell. For there is stinke, in steade of sweete smelling, as Esay saith. Beware that thou go not with this pot, nor with the woman herein, and in any case take hede that thou marry not with her, for then yee must bee both one, that is, that lecherous Iob 24.

woman and full of fleshly delights, with whom Kings and Merchants have done folly heere in earth, and with her vices they have beene made rich: whose damnation is written in the booke of the Revelation of S. Iohn, by these words: In one day shall all her plagues come on her, death, sorrow, and hunger, and fire shall burne her. For strong is God that will avenge him on her. The Kings of the earth that have done lechery with her, and have lived in her delights, when they shall see the smoake of her burning, shall stand a farre off weeping and wayling, yea, crying, alas, alas, that great City, that was cloathed with bisse, purple, and brasell, and over-gilt with gold and precious Stones, and Pearle, for in one houre all these great riches shall bee destroyed. Then shal they say that shall be damned with her: wee have erred from the way of truth and righteousnesse, and the light hath not shined upon us, and the Sunne of understanding hath not risen to vs: we have beene wearied in the way of wickednes and of lusts, and have gone the hard waies, but the way of God we know not. What hath pride profited

us,

us, or the boast of our riches? What hath it brought unto us? All is gone as a shadow of death, and we can shew no maner of holinesse in our kindred. In our wickednes we be wasted away. Thinke therefore I counsell thee, that thou shalt give a reckoning of thy Bayliwicke.

Heere should be asked, how thou hast governed thy Wife, thy Children & Seruants? Hast thou brought them up after the Lawes of God, and continued them therein, as much as lyeth in thy power? But if thou hast brought them up after another way, or suffered them to goe at their owne will, thinke not but thou must give account thereof, when it shall be said: Give account of thy Bayliwicke. But and if thou wilt avoide all the straight and hard accounts, I counsel thee, whatsoever thou be, to fall & cleave unto the mercy and goodnesse of God, through Christs merits, with a lively faith and repenting heart for thine iniquities. And now therefore, repent of thy life past, and amend, for if thou doe not, and that in time, who shall grant thee pardon and release of thy accounts?

The second part of this Sermon.

IN the second Part, with the helpe of God, I will shew first, who shall call us to this reckoning. Secondly, before whom wee shall reckon: And finally, what punishment shall bee to them that be found false servants and wicked, and what reward shall be given to them that bee found faithfull and true. For the first ye shall know, that there bee two iudgements: the first, anon after the departing of the bodie and soule, which is a particular domme, whereof Luke speaketh in his Gospell. The second domme shall be anon after the generall Resurrection, and that shall be universall, and of this speaketh S. Matthew. To the first shall every man be called, one after another, as the world passeth. To the second, shall wee come all together in the twinckling of an eye. To the first, men shall be called by three Somners or Seriaunts, the first is sickenesse, the second Age, the third Death. The first warneth, the second threateneth, and the third taketh. This is a kindely order, but sometime it falleth unkindely. For some die, that never

Math. 25.

ber conſider what is ſickeneſſe, noꝛ age, as childꝛen that be ſuddenly ſlaine. And ſome, yea, and the moſt part now adayes that die, depart beforꝛe their pure and natural age of death. Therefoꝛe I ſay, that the firſt that called us to this ſpeciall iudgement, is ſickeneſſe, that followeth all mankinde, ſo that every man hath it. And there is a double ſickneſſe, that ſome men have, but not all; yet the firſt ſickeneſſe is double, foꝛ ſome is within, in the midſt of the ſoule, and ſome is without, in the fæbleneſſe of the body, that nædes muſt bee deſtroyed, who in continuance of time himſelfe is cauſe of coꝛruption, as the Philoſophers ſaith, that there is fæbleneſſe in ſickenes. Now may a man ſæ hereby, that though a man ſhut out of his houſe (that is, his heart) al manner of woꝛldly and fleſhly thoughts, yet foꝛ all that ever he can do, hee ſhall ſcantly ſuffer to thinke onely on GOD, the ſpace of a Pater noſter while, but ſome other thought of thinges that bee paſſing, entreth into the ſoule, and dꝛaweth her from the contemplation. But O good God, what a ſickeneſſe is this, & heavy burthen upon the ſonnes of Adam? That on the *Notetur.*

foule mucke of the world, we can thinke long enough; but on the Lord whom the Soule should have most delectation by, we cannot thinke so litle a space, but that the Cockle will enter among the wheat. Of this sickenesse spake Saint Paul, when hee said: I see another Law in my members, rebelling against the Law of my spirit, and drawing me to the Law of sinne. So that it fareth by us, as it doth by a man that would looke stedfastly against the Sun, and cannot endure long for any thing, and yet for no default that is in the Sun, for it is most cleare in it selfe, and so by reason should be best seene; but it is for the feblenesse of mens eyes.

Gen. 3. Right so, sithence Adam our first Father was put out of Paradise, all his offspring

Ezek. 18. have beene thus sicke, as the Prophet saith: Our Fathers have eaten a bitter grape, and the teeth of their children bee set on edge. The second sickenes, that is common to all mankinde, commeth of feeblenes of body, as hunger, thirst, cold, heate, sorrow, wearinesse, & many other,

Iob. 14. 2. as Iob saith, A man that is borne of a Woman, living a little time, is filled with many miseries. But there be other sick-

ſickneſſes that come to ſome, but not to al as Leproſie, Palſie, Fevers, Dropſies, blindneſſe, and many other, as it is ſaid to the people of Iſrael in Scripture: But if thou kæpe not the commandements that be written in the book of life, I ſhal increaſe thy ſorrowes, and the ſickneſs of thy ſæde, great ſickneſs and long abiding. And ye ſhall underſtand, that God ſendeth ſuch ſickneſs otherwhile to good men; and ſometimes to evill. To good men, God doth it for twe cauſes, and that I ſay of ſickneſſe, I would to be underſtood of all manner of tribulation. The firſt cauſe, for that they ſhould ever know that they have no perfection of themſelves, but of God onely, and to encreaſe mækeneſſe. Of this ſaith Paul: Leſt the greatneſſe of revelation lift or ertoll me up in to pride, to me was given the prick of my fleſh, the angell of Sathanas, to ſmite me on the necke, whereof I have thrife prayed God, that it ſhould go from mee. And he anſwered me, my grace is ſufficient. For my vertue is fulfilled in ſickneſs; wherof thus ſaith the gloſe: The Fiend asking Iob to bee tempted, was heard, and not the Apoſtle, asking his tem-

temptation to be remoued: God heard him that should be damned, and he heard not him that he would saue. For oft the sicke man asketh many thinges of the Leach that he wil not giue him, and that is, for to make him whole of his sicknes, Also God sendeth his Saints oftentimes sickenesse and persecution, to giue us sinfull wretches example of patience. For if hee should suffer his Saints to haue tribulation in this world, and they thanke him therefore: much more we wretches, that God hath sent to, not a hundred part of their sorrow, should beare it meekely, since we haue deserued a thousand times so much as they haue. Wherefore as we
Tob. 2. reade of Toby, that on a day as hee was weary of burying of poore men, which should else haue bin unburyed, & haue bin eaten of Hounds & Foules, as the carcases of other unreasonable beastes: as he for wearinesse was laid to rest (through the sufferance of God) the Swallowes that bred aboue in the house, made ordure which fell on his eyes, wherby he waxed blind. This is written, that God suffered this temptation to come to him for an example of patience, to all them that come after.

after. And so was all the temptation of holy Iob. And though Toby from his childhood evermore did feare God, & kept his commandements, yet was hee not agrieved against God, though that mischievous blindnesse fell to him, but unmoueably dwelt in the feare of God, thanking him al the daies of his life. Lo, here ỹ Scripture expressly saith, that God suffered this holy man to have that sicknesse, to give other that come after him, an example of patience. And also sometime God sendeth sickenes & tribulation to wicked men, and that for two causes. First, for that they should dread God, and leave their sinne, as it is written: Their sickenes was multiplyed, and after they hasted to God-ward. For we see often, men in sickenesse know their God, that never would have turned to him while they were whole. Also, God sendeth them sickenes often, to agast other men, lest they should follow their sinne. As the sickenes of King Antiochus, whom God smote with such a plague, that the worms crawled out of his body, hee being a'live. And the stinke was so loathsome, that his friends were weary therwith, and might

Antiochus.

not

not suffer it: yea, at length he might not abide his owne stinke, and then hee began to know himselfe, & said: It is rightfull to be subiect unto God, and a mortall man not to hold him equall with God. And the Story saith. He asked mercy of God, and made a vowe unto him that he would make the City of Jerusalem frée, and the Jewes as frée as the men of Athens, and that hee would honour Gods Temple with precious aray, and multiply the holy vessels, and find of his owne lands the charges and expences pertaining to the Sacrifice, and that he would become a Jew and go over al the Land, preaching Gods Law. And yet God gave him no mercy as he desired, for neither was there in him contrition nor repentance that sprong of faith, but of odious paine. For, what was in him to forsake his wickednesse, when he was unable to do good or evill? And by this vengeance that God tooke on this King, men may sée what it is to bee disobedient to God. Also it is to be taken héed, that when sicknesse commeth, ever it sheweth that the patient is mortall, and that he shal néeds die; and though he may escape this sicke-

nesse

nesse, yet cannot hee eschue death, and so he must néeds come to the reckoning.

The second Somner that shall call to his peculiar iudgement, is age & sæblenesse, whose property is, although hee tarry with thée, hee will not leave thée, till he hath brought thée to the third, that is, Death. But there be many, though they have this Somner with them, yet they take no hæde. He sæth how his head horeth, his backe crooketh, his breath stinketh, his tæth fallen, his sight failes, his face rivelled, his eares waxe heavy to heare: what meaneth all this, but that age somneth thée to the doome? But what moze madnesse can be, then a man being called and drawen to so dreadfull a reckoning, where except he answere well, he forfeiteth both body and soule to damnation for ever, if he sæ a little myrth by the way, hee thinketh so much thereon, that he forgetteh who draweth him: So doth he that is stricken in Age, who hath so great pleasure in this worlds wealth, that hee forgetteth whither hee in going. Therefore saith a holy Doctor, that amongst all the abuses of the world, most is of an olde man that is obstinate, for he thinketh

The second Somner. Properieties of Death.

thinketh not of his going out of this world, nor of his passing into the world to come. He heareth three messengers of Death, but he believed them not, and the cause is, for the threefold cord that such an old man is bound with, is hard to break. This Corde is custome, that is of three plites, which be these, idle thoughts, unhonest speech, and wicked deedes. The which if they grow in a man from his child-hoode unto mans age, they make a three-fold Corde to bind the old man in custome of sinne. Therefore saith Esay, breake the bonds of sinne. Think therfore, whosoever thou be, that art thus summoned, thou canst not escape, but that thou must make thy reckoning.

Esay 58.

The third Somner, *Definitio mortis.*

The third Somner to this reckoning is Death, and his condition is this, come he first, or com he last, he spareth neither poore nor rich, aged nor yong, nor he heareth no threatning, he regardeth no praier nor gift, nor granteth any respite, but without delay he bringeth forth man to iudgement. Therefore saith S. Austine, Well ought every man to dread the day of death. For in what state soever mans last day findeth him, when hee goeth out

Augustinus.

of

of this world, in the same state it bringeth him to his iudgement. Therefore saith the wise man: Son thinke on thy last day, and thou shalt never sinne. Now remember that thou shalt reckon for thy Bayliwicke.

I say also that there shalbe another day of iudgement, to the which all men shall come together in the twinckling of an eye, and this shall be uniuersall. And like as to the other, every man shalbe called by these three Somners, so to this iudgement all the world shall bee called, with three generall Somners: & right as the other three messengers shew a mans end, so do these messengers tell the end of the world. The first is ỹ worlds sicknes, the second is the age and feeblenes, & the third is the end. The sicknes of the world thou shalt know by Charity waxing cold and his age & feeblenes thou shalt know by tokens fulfilled, and his end thou shalt know by Antichrists pursuing. First, I said, Thou shalt know the worlds sickenesse, by Charity waxing cold. Clearks that doe write on naturall thinges, say that the body is sick, when that his kindly heat is too litle, or when it is too much.

The day of Iudgement.

To know the worlds sickenesse.

Then

Then sithence understand as thus, that all men are as one body, whose kindly & naturall heate is Charity, that is, love to God, and love to thy neighbour; unnaturall or unkindly heate, is lustfull love to other creatures. When therefore thou sæst that the love of men to Godward, and to their neighbours is colde, little, and faint; and the love of worldly things and lusts of the flesh is great and fervent: then know thou well that unkindly heate is too great, and kindly heat is too little. That this is a knowledge of this sickenesse, I may prove by Christs authority, for he himself gave this as a signe, drawing to the ende of the world, for that wickednesse shall be plenteous, Charity shall ware colde. Therefore when thou sæst Charitie thus little set by of the world, and wickednesse increase because that worldly things bee most set by and loved: know well that the world and his wealth passeth, and that this Summer is come. And thus saith Saint Paul: Wost thou well, that in the last dayes, shall come perillous times, & there shalbe men loving themselves, that is to say, their bodies, and all things belonging thereto;

Math. 24.

2 Tim. 3.

couetousnesse borne up with pride: disobedient to Father and Mother, fellowes without affection, without peace, blamers, incontinent, unmilde, without benignity, traytors, rebels, swelling, lovers of lusts more then of God, having a likenesse of pietie more then the vertue thereof; and these flée thou. When thou séest the people of such fashion, know thou wel that the first Sommer warneth all the world, that the day of reckoning draweth toward.

The second Sommer that shal warne all the world, is the age of the world, and his féeblenes, sheweth tokens fulfilled: but I know well that we be not sufficient to know the times that the Father hath put in his owne power, to shew certainly the day, the yéere, or the houre of iudgement. This knowledg was hid from the very Apostles of Christ, and also from Christs manhood, as to shew it to us. Nevertheless, wee may by authority of Scriptures, with reasons and expositions of holy men, well and openly shew that this day of wrath is nigh. Lest any man say in his heart, as it is written of the foolish Bayliffe, that saith: My Lord doth Luke 12.

tarry to come to iudgement, & upon hope thereof, hee taketh upon him to beate his fellow seruants, and to eate & drinke and bee drunken. I shall shew you that this day is at hand, but how nigh I cannot say nor will not. For if Paul said a thousand three hundred yeere and more past, wee be those on whom the endes of the world bee come: Much more may wee say the same that bee so much neerer the ende then hee was. Also S. Iohn Chrysostome saith: Thou séest darkenesse over all, and why doubtest thou that the day is at an ende? First, on the valleys is darkenesse, when the day draweth downeward. When therfore thou séest the valleys darke, why doubtest thou whether it be nere night or no? But if thou sée the Sun so low, that darkenesse be upon the hils, thou wilt say doubtles that it is night. Right so, if thou sée in the secular men, that darknes of sin beginneth to have the maistry, it is a token that the world endeth. But when thou séest Priests that be put in the top of Soveraigntie of Spirituall dignity, that should be as hils among the cõmon people in perfect living, that darknesse of sin hath got the upper-hand of them, who

1 Cor. 10.

Chrysostome

A proper similitude.

doubteth

doubteth but that the world is at an end: Also Abbot Ioachim, in the exposition of Ieremy saith: That from the yéere of our Lord, 1300 all times be suspected to me; and we be past this suspected time, nigh 200 yéres. And maid Ildegar in the book of her Prophesies, in the third part, the tenth vision and seventh chapter, moveth this reason, Right as in seven dayes, God made the world, so in 7000 yéres the world shall passe: and as in the sixth day man was made and formed, so in 6000 yéres he was brought again & reformed: and as in the seventh day the world was full made, and God rested from his working, so in the 7000 yére, the number of them that shall be saved, shall be fulfilled and then shall the Saints wholly rest in body and soule. If then it be so as this Maiden saith, that 7000 yéres in passing of the world, accord to the seven dayes in making of it, let us sée what it wanteth that these 7000 yéres be not fulfilled. For if we joyne the yéres from the Nativity of Christ, to the yéres from the beginning of the world, following the mind of Austine, Bede, Origene, & the perfectest Doctours treating on this matter, it is

Ioachim.

Mayd *Ildegar.*

Aduerte.

Augustine.

passed now almost 6600. yéeres, as it is open in a book called Speculum iudiciale. So it followeth, that this last day is more then halfe gone, if we shal give credence to this Maidens reason. But if we leane to the Gospel of Matt. 24. we shall finde that the Disciples of Christ asked three questions. First, What time the City of Ierusalem should bee destroyed. The second, what tokens were of his comming to iudgement. And the third, What signe should bee of the ende of the world. And Christ gave no certaine time of these things when they should fall, but he gave them tokens, by the which they might know when they drew néere. To the first question, of the destruction of Ierusalem, he said: When the Romanes come to besiege the City, then soone after it shall be destroyed. And as to the second & third, he gave thē many things, as were these: That realme should rise against realm, and people against people, and that there should be pestilence and earthquakes, the which we have séene in our daies. But the last token that hee gave, was this: When yée sée the abomination of desolation spoken of by Daniel, standing in the

Note.

Sanctuarie,

Sanctuary, then who so readeth, let him understand. Upon which Text argueth a Doctor, in a book which he maketh of the end of the world. If the words of Daniel have authoritie (as God saith they have) then it sufficeth to number the yeeres of the world, to take that Daniel hath written. Now Daniel in the twelfth Chapter, Dan. 12. speaking of this abomination, signifieth by the ceasing of the holines of the Jews, the which fell by Titus & Vespacian, Jerusalem was destroyed, & the people of the Jews were dispersed in al the world. And this abomination as Doctours say, shall bee in the great Antichrists times, 1290 daies. Now proveth this Doctour, that a day must be taken for a yeere, both by authority of Scripture in the same place and in other, & also by reason. And so it is thought by this Clerke, that the greatest member of Antichrist shal come and appeare more in the 1400 yere from the birth of Christ, then any time else before, which number of yeeres is now fulfilled, not fully 12 yeeres wanting. And this reason put not I, as to shew any certain time of his comming, seeing I have not the knowledge, but to shew that he is

nigh, but how nigh I know not. But take
Apoc. 6. wee hæde to the fourth part of the second vision of S. Iohn, in the book of Reuelations, in the which under the opening of 7. Seals is declared the state of the Church from the time of Christ to the end of the world. The opening of the 4 first Seales, shew the estate of the Church from the time of Christ, to the time of Antichrists appearing, & his foregoers. the which is shewed in the opening of the other three
The first Seale. Seales. The opening of the first Seale, telleth the state of the Church in the time of the preaching of Christ & his Apostles. For then the first beast that was a Lyon, gave his voyce, that betokened the Preachers of Christs Resurrection, and his Ascention. For then went out a white horse & he that sate upon him had a bow in his hand, and he went forth overcomming to
Exposition. overcome. By this white horse we understand, the cleane life & conversation that those Preachers had, & by their bow their true preaching, picking sorrow or repentance in mens hearts for their sins without flattering. They went out of Iewry that they came of, winning and overcomming some of the Iewes, and made them

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to leave the trust that they had in the old Law, and to believe in Jesus Christ, and to follow his teaching: and they went out to overcome the Painims, shewing to them that their Images were no Gods, but mans work, unmighty to save themselves, or any other; drawing them to the belief of Jesus Christ, God & Man. In opening of the second Seale, there cryed a Calfe, which was a beast wont to be slain and offred to God in the old Law. This sheweth ỹ state of the Church in the time of Martyrs, that for their steadfast preaching of Gods true word shed their blood; and that is betokened by the red Horse that went out at the opening of this seale: and this estate began at Nero the cursed Emperour, and endured to the time of Constantine the Great, that endowed the Church. For in this time many of christs servants, & namely, the leaders of Christs flocke were slaine, and of 32. Bishops of Rome, that were betwéen Peter & Silvester the first, I reade but of 4. but they were Martyrs for the Law of Christ. And also in the time of Diocletian the Emperour, the persecution of Christian men was so great, that in 30. daies were slain 22000.

The second Seale.

Exposition.

Nero.

Constantine Magnus.

The third Seale.

men and women in divers countreys, for the law of God. The opening of the third Seale, telleth the state of the Church, in the time of Hereticks, that is figured by the black horse, for false understanding of Scripture: For then cried the third beast, that is a Man, (for at that time was it needful for to preach ẏ mystery of christs Incarnation & Passion, against the hereticks, that take amisse these points) how Christ took very mankind of Mary, he being God as he was before, & his Mother being Maid before and after. The opening of the fourth seale, telleth the state of the Church in the time of hypocrits, that be tokened by the pale horse, that the sign of penance without faith, doth blind the people; & he that sate upon this horse, his name was Death: For they slay ghostly them that they leade & teach to God by other waies then by Christ; and hell followeth them, for hell receiveth those that these men deceive. At that time shal it be need, that the fourth beast, that is the Eagle, flying highest of al fowles, make his cry to rayse up the Gospell, and to prayse Gods law above al other, lest mens wits and their traditions tread downe & over-

Exposition.

The fourth Seale.

Exposition.

grow

grow the Law of God, by the falshood of these hypocrits. And that is the last estate that is, or shall bee in the Church, before the cõming of the great Antichrist. The opening of the fifth Seale. sheweth the state of the Church that then shal follow, & the desires that the followers of Gods law shal have, after the end of this world to be delivered of this woe. The opening of the sixth Seale, telleth the state of the Church in antichrists time, which estate yee may know to bee, when it is fulfilled that S. Iohn prophecied to fal in the opening of this Seale, where he saith: After this, I saw four Angels standing upon the four corners of the earth, holding the four winds that they blow not upon the earth, upon the sea, nor upon the trees. The four Angels be the number of all the Divels ministers, that in those daies to doe their Masters pleasure, shall stop the foure winds (which be the foure Gospels) to be preached, & shal let the breath of the Holy Ghost to fall upon men, that they might mourne for their sin to amend their life; and also upon them that would increase in vertue, and upon perfect men. What after this is to come? But that the mystry

The fifth Seale.

The sixth Seale.

Note.

of

The seventh Seale. of the seventh Seale be shewed, that hee come in his owne person, whom Jesus Christ shall slay with the breath of his mouth, when the Fiend shall shew the vttermost persecution that he & his seruants can doe to Christs subiects: and that shal be the third warning that the world shall have to come to this Iudgement. In all this matter I have saide nothing of my self, but of other doctors that be approved.

I said also in my second principal part, that it was to bee knowne before what Iudge we must reckon, that is God himselfe, he that seeth all our deeds, and al our thoughts, from the beginning of our life to the end, and he shall shew there the hid things of our hearts, opening to all the world the righteousnes of his iudgment, so that by the power of God ebery mans deeds shal be shewed to all the world. And so it seemeth by the words of S. Iohn in the Apocalyps, where he did see dead men great & little, standing in the presence of the Throne. And bookes were opened, & another book was opened, that was of life, & dead men were iudged after the things that wer writté in these bookes, after their own doings. These bookes be mens con-

Apoc. 20.

Exposition.

sciences

sciences that now be closed, but then shall be opened to all the world to reade therin, both their dædes and thoughts. And the booke of life, is Christs living & doctrine, that is hid now to them that shal be damned through their owne malice, that counsell men to follow the world, rather then God. In the first booke shal be written al that we have done, in the other all that we should have done. And then shall dead men be iudged after those things that be written in the bookes. And if the dædes that we have done, that be written in the bookes of our consciences, be according to the booke of Christs teaching and living, the which is the booke of life, we shall be surely saved, or else we shall be damned; for the iudgements shall bee given after our workes. Looke therefore now what is written in the Booke of thy Conscience while thou art here, and if thou finde any thing contrary to Christs life & teaching, scrape it out with the knife of repentance and write it better, evermore thinking that thou shalt give a reckoning of thy Baylywicke.

Also I said principally, that it were good to know what reward shal then be given Note.

to

to the wise seruants and good, and what to false and wicked seruants, whereupon it is written that the Lord Iesus Christ shall come to iudgement heere into this world, in the same body that he toke of Mary the Virgine, having thereon the wounds that he suffered for our redemption. And all that ever shall be saued, taking again their bodies, cleaving to their Head Christ, shall be caught up, meeting him in the aire (as S. Paul saith:) And they that shall be damned, lying upon the earth, as in a tun of wine, the dregs being beneath, and the cleare wine standing aboue. Then shal Christ aske account of the deeds of mercy, reproouing false Christian men, for leauing them undone; rehearsing the same, and other paines that his true seruants haue suffered in following him. Then shall those false seruants goe with the Diuell whom they haue serued in the earth, swallowing them into the endlesse fire: But the righteous men shall go into euerlasting life. Then shal be fulfilled that is written in the booke of mysteries, Woe, woe, woe, shall be unto them that dwell on the earth: woe to the Painim, that gaue that worship to dead

Note.

Images,

Images, wrought with mans hand, & to other Creatures, that he should have giuen to God that made him. Woe to the Iew that trusteth so much in the old law; then shal he sée the Son of Mary iudging the world, whom he despised and crucified. Wo to the false Christian man, that knew the wil of God, and fulfilled it not. Also woe shall be to the sin of thought to thée, that hast shut out of thy heart the feare of God, that is, mind of his passion, holy contemplation of his goodnesse, and memorie of his benefits, & thanks therefore: And hast also excluded méekenes, pittie, gentlenesse, &c. and hast made thy hart a house for swine & a den of théeues, by uncleane thoughts and delights. As thou here hast shut God out of thy heart, so shall he shut thée out of Heaven. Thou hast harbowred the company of the fiend, and therefore with him in hell thou shalt ever abide. Wo also shal be for thy sin of spéech, for that thou couldest not open thy mouth for foule and stinking sin to praise God in the fellowship of Saints. Thou hast used thy spéech unhonestly, with cursing, fraud, deceit, lying, forswering, scorning & backbiting. For comely praysing

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is not in the mouth of sinners, in which if thou hadst kept thy mouth cleane, thou shouldst have sung in Heaven, in the fellowship of Angels, this blessed Song: Sanctus, sanctus, sanctus, Dominus Deus Omnipotens: that is, Holy, holy, holy, art thou Lord God Almighty. Now crying and weeping, thou shalt in the company of divels cry: Væ, væ, quantæ sunt tenebræ? that is, Woe, woe, how great is this darkenesse? Woe also shall be for the sinne of workes: Thou hast béene proud, thy pride as Esay saith, shall be drawne with thée into Hel. Thou hast bin brent with envy; of the Divell envy entred into the world, and they shall follow him that be on his side, as Salomon saith. Or thou hast béen stirred with wrath, And every man that
Math. 5. beareth wrath to his brother, is guilty of
Judgement, as Christ saith in the Gospell
Prov. 6. of Mathew. Or thou hast bin slow to good déeds, and therefore diseases shal come to thée as to a wayfaring man, & thy power shal be as an unarmed man, saith the book of Proverbs. Or if thou hast béen lecherous, a glutton, or a covetous man, know
Paulus. saith Paul, That neither Adulterer, nor uncleane person, that is, A glutton, or a covetous

tous perſon, ſhall ever have entrance into the Kingdome of Heaven; But fire and brimſtone, and the Spirit of tempeſt, that is, the Fiend of hell, ſhall be part of their pain, as it is writtē in the Pſalter. When theſe damned men bee in this woe, they ſhall ſing this rufull Song written in the booke of mourning: The ioy of our hearts is gon, our mirth is turned to wo and ſorrow, the crownes of our heads are fallen from vs, alas for the ſins that we have don. But ioy, ioy, and ioy, ſhall be unto them that bee ſaved: Ioy in God, ioy among themſelves, & ioy in other that bee ſaved, then are they happy. Oh how happy are they, for that their travels bee finiſhed thorow Chriſt which brought them to ſo gracious an end. Then they are happy, for that they are eſcaped the perils of the world, and the paine of Hell. But happy are they for the endleſſe bliſſe that they have in the ſight of God.

Note.

Concluſion.

Cui ſit honor & gloria in
ſecula ſeculorum.
Amen.

FINIS.